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er, and said that these miracles of the commencement and the close of the life of Jesus are in no way used as argument by any of the New Testament writers, and have in the words of these writers no bearing upon what Jesus spoke or wrought.

Coquerel asserts that the idea of the Church as it was in the mind of Jesus was extremely simple, separate from all creeds and confessions, separate from all books and traditions, with no thought of any priesthood or hierarchy, with no mystic or imposing rites, with no preparation for any external unity. The two "rites" which he "instituted," the rite of initiation and the memorial feast, have no connection with anything in the Jewish history. The baptismal formula is a declaration of spiritual religion; the Lord's Supper is a feast of love. Coquerel's view of Jesus may seem inadequate to those who regard him as the head and the conscious founder of a great visible Church, the conscious Redeemer of mankind from sin and its penalty; but all will allow that the view, so far as it goes, is simple and consistent. He is a full believer in the spiritual Incarnation, and finds perfect harmony between the doctrine and the character of the Saviour. Jesus came to establish a kingdom of God, and to fulfil the prophecies by announcing their spiritual meaning; and any man is a Christian, any man belongs to the spiritual kingdom, "who calls upon the name of Jesus, who declares that he believes in Jesus."

Professor Evans has translated the work well, rendering it into a correct English idiom, though he has occasionally failed to correct the verbal errors of the original, and has overlooked some errors in his own translation. On page 103, we read of "Claudius, *called* Suetonius"; on page 230, of the "Cardinal of Perron, the pastor of Moulin"; on page 224, of the Council of *Chalcedonia*; and occasionally there are slips in the use of numbers and pronouns, as on pages 31, 52, 94, and 134. In a few instances, the translation seems to us inelegant; as on page 65, "not that Christ ever *took care* to demonstrate immortality"; on page 116, where he speaks of Paul unfolding his character *in the bosom* of Christian freedom; and on page 215, where he says, "we shall *watch* a decisive crisis." The work as a whole is a faithful rendering of an instructive and genuinely religious book.

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10.—*Life of Carl Ritter.* By W. L. GAGE. New York. C. Scribner & Co. 1867.

IN pursuance of his praiseworthy efforts to make the name and works of Carl Ritter familiar to the American reader, Rev. W. L. Gage has

published a brief memoir of the distinguished Berlin geographer. It affords an interesting, and doubtless a true picture, of the early influences which formed the intellectual and moral character of Ritter, and of the circumstances by which he was fitted to become an eminent teacher of geographical science. It exhibits the development of a life of rare simplicity and elevation, a mind of great sagacity and comprehensiveness, and a spirit above reproach from friend or foe. It may therefore be commended as a convenient memorial of a gifted and famous man.

Mr. Gage is evidently possessed by that enthusiasm for his teacher which is characteristic of the pupils of Ritter. The present volume is glowing with this natural admiration; and yet, with all its glow, the memoir is likely to disappoint the reader, because it is restricted chiefly to the preparatory period of life, — to the early discipline by which the foundations of future eminence were laid. A very inadequate picture is accordingly given of the work of the full-grown man. Ritter is famous for that part of his life which was subsequent to his removal to Berlin, — a period of nearly forty years. Here most of his famous contributions to the geography of Asia were prepared; his lectures were annually delivered to large companies of university students, and his co-operation was enlisted in the advancement of manifold scientific undertakings. But to all this period of active influence and Continental renown only a single chapter is devoted, while seven of the eight chapters of the book are occupied with the antecedent, or, as we may fitly term it, the disciplinary stages of his career.

Thus, the child at Quedlinburg, the pupil at Schneffenthal, the university student at Halle, the tutor in Bethmann-Hollweg's family at Frankfort, the traveller at Geneva, the investigator in the library at Göttingen, and the teacher again at Frankfort, are successively brought before us in pictures full enough of detail to satisfy all reasonable expectations; but the sketch of the professor at Berlin is the merest outline, quite unequal to the other portions of the book, and hardly just to the reputation of Ritter.

The reason for this is obvious. The German biographer of Ritter is his brother-in-law, Dr. G. Kramer, the director of the celebrated Francke Foundations of Halle; but only the first volume of his memoir, so far as we know, has yet seen the light. This volume covers only the preliminary or youthful period of Ritter's life, terminating with the invitation to an appointment at Berlin.

Gage's memoir is based on that of Kramer, and hence its fulness in the early narrative, and its scantiness in the later. "No one," he remarks, "who is not familiar with the faithful manner in which Kramer

has collected materials can appreciate adequately the great help which I have derived from this source."

But though he has followed Kramer, he has not done so literally. He has rather rewritten than translated the German work, interspersing frequently his own observations, especially in regard to the localities memorable in Ritter's life, and omitting such remarks as would be of little value to the American reader.

Most of the letters of Ritter, given by Kramer, are reproduced by Gage; and though this reproduction is not so faithful as it should be, yet the letters are vivid illustrations of the workings of Ritter's mind, and constitute the most entertaining pages of the memoir. As examples of his lively style, we may refer to the letters from Geneva, one of which sketches the society which Madame de Staël brought together; and as an illustration of the tenderness and purity of his affections, we may point to the letter in which his proposals of marriage were conveyed to his future bride.

The glimpses of famous men, like Humboldt, Von Buch, Soemmering, Savigny, Sismondi, and many more, which are incidentally given in the memoir, add much to its interest.

While this volume is a very inadequate account of Ritter's work and character, yet, on the whole, we are glad that the publication has been made. Mr. Gage would have escaped some criticism if he had balanced his work better, — looking up the history of Ritter's latest years, and adding it to the story of his early life; but those who have not access to the German memoir will enjoy the perusal of the English, and they will find much to admire and imitate in the methods of observation and reflection which did so much for the intellectual character of the distinguished geographer.

Every attempt to make the students of our country familiar with the principles, the processes, and the purposes of scholars in other lands, is favorable to the spread of true learning. But when a life so catholic, so varied, and so excellent as Ritter's is introduced to the teachers and students of this country, we feel that a healthy impulse will of necessity be given to many susceptible and inquiring minds.

The carelessness in proof-reading which has been noticed in other publications by Mr. Gage manifests itself also in this volume, detracting often from the pleasure of reading, though not often involving any serious error.